



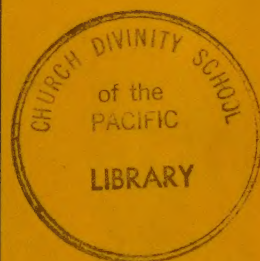
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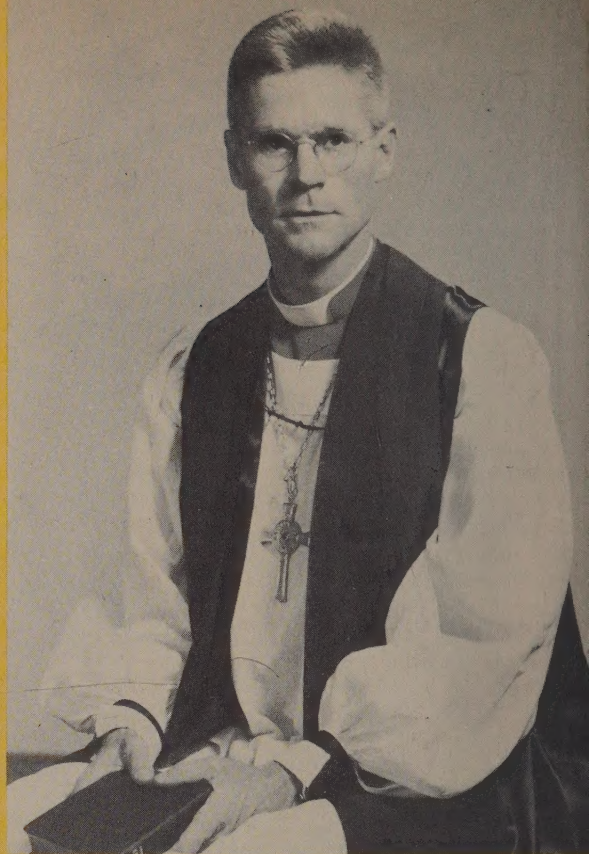


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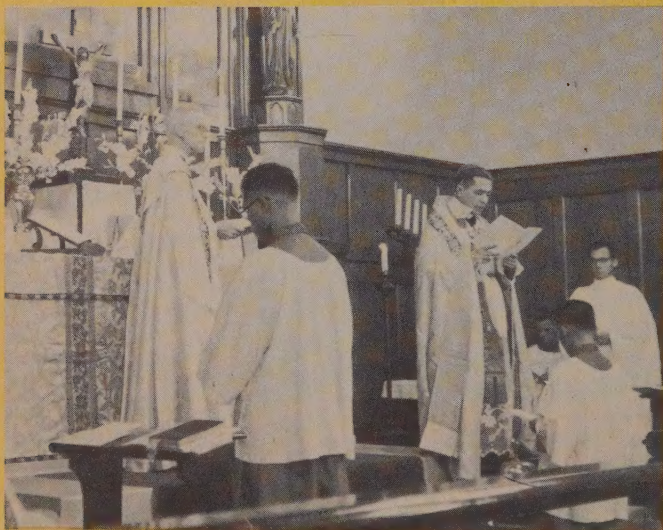


IN PROCESSION to St. Luke's Pro-Cathedral, Manila, for consecration are the Rt. Rev. Isobelo de los Reyes, Supreme Bishop of the Philippine Independent Church, who acted as Epistoler; the Rt. Rev. Timothy S. Nakamura, Bishop of Tohoku, Japan, Gospeler; the Suffragan-elect; the Rt. Rev. Walter H. Gray, Bishop of Connecticut, and the Rt. Rev. Robert F. Wilner, Suffragan of the Philippines, who were Presenting Bishops and Co-Consecrators. Bishop Binsted is behind chaplain.

Church's Youngest Bishop Is Consecrated in Manila



CONSECRATED SUFFRAGAN of the Philippines on February 2, Lyman Cunningham Ogilby (FORTH, March, page 6) is the youngest bishop in the Church. He was consecrated by the Rt. Rev. Norman S. Binsted, Missionary Bishop, who at his own consecration was the youngest bishop. Bishop Ogilby will finish out the spring term as teacher at Brent School, Baguio, and then visit all mission stations and outstations in the missionary district before being assigned definite responsibilities.



EPISTLE is read by Bishop de los Reyes. Attending presbyters were the Rev. A. H. Richardson, Brent headmaster, and the Very Rev. W. S. Mandell, dean of St. Andrew's Seminary, Manila. The Rev. E. S. Diman III sang Litany. Students from Brent and seminary participated.



CONGREGATION represented every parish and mission in the Philippines, since the consecration followed Convocation and nearly all delegates stayed for service. For first time, Filipino clergy outnumbered foreign clergy.

Turning the Pages

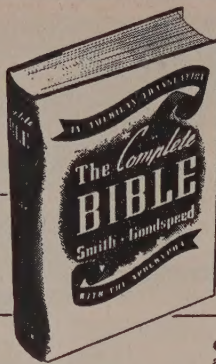
THE death on February 13 of the Rev. James Thayer Addison, D.D., sometime Vice President of the National Council and Director of its Overseas Department, was a great loss to the whole Church, particularly to this magazine (see pages 10-11). Mr. Addison was not only a good friend of the magazine, but he was a regular contributor to its pages, being the editor of our monthly devotional feature, *Let Us Pray*, from the inauguration of that feature in January, 1946, down to the March issue of this year. Many of his contributions to *Let Us Pray* were taken from *A Calendar of Prayer for Missions* which he inaugurated during his vice presidency and for which he selected or wrote the prayers.

During the past twenty-five years, beginning at about the time Mr. Addison wrote *Our Expanding Church*, and continuing until the very last weeks of his life, he never refused a request that came to him from the National Church. Two tasks which he undertook for the National Church within recent weeks and which are yet to be published are a prayer for canvassers to be used in the coming Every Member Canvass and a collection of *Prayers for the People and the Church in China* which is soon to be published as a folder by the National Council.

In honor of this man whom we were privileged to call friend, we have omitted from this issue for the first time since it was begun more than seven years ago the regular *Let Us Pray* feature. It will, however, be resumed in an early issue.

THE Bi-Racial Committee on Negro Work, which met January 13-14 in Greenwich, Conn., reported that the increase in Negro communicant strength is lagging far behind the increase in white communicant strength. The group, which is composed of twenty-four members, clerical and lay, white and Negro, from North and South, voted to appoint a committee to study ways and means of recruiting more qualified Negroes for the ministry.

FORTH—April, 1953



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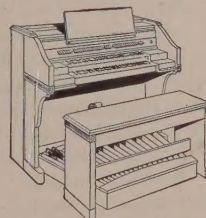
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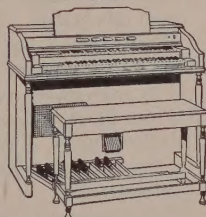
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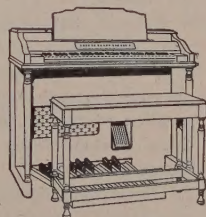
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APRIL

- 2 Maundy Thursday
- 3 Good Friday
- 5 Easter Day
- 7 Fifth anniversary, consecration of the Rt. Rev. J. Wilson Hunter, D.D., Missionary Bishop of Wyoming
- 12 Church of the Air. CBS. 10:30-11:00 a.m., EST
- 21 Fifth anniversary, consecration of the Rt. Rev. Francis Eric Bloy, S.T.D., Bishop of Los Angeles
- 24-27 Woman's Auxiliary Executive Board. Seabury House
- 25 St. Mark
- 26 Youth Sunday
- 28-30 National Council. Seabury House

MAY

- 1 St. Philip and St. James May Fellowship Day
- 3 Church Periodical Club Sunday. Fifteenth anniversary, consecration of the Rt. Rev. William A. Brown, D.D., Bishop of Southern Virginia, retired
- 3-9 National Family Week
- 6-8 Episcopal Service for Youth, annual meeting. Seabury House
- 10 Rogation Sunday
- 11-13 Rogation Days
- 12 Tenth anniversary, consecration of the Rt. Rev. Duncan Montgomery Gray, D.D., Bishop of Mississippi
- 12-14 Daughters of the King, national council meeting
- 13 Fifth anniversary, consecration of the Rt. Rev. Lauriston Livingston Scaife, S.T.D., Bishop of Western New York
- 14 Ascension Day
- 18 Fifth anniversary, consecration of the Rt. Rev. William Jones Gordon, Jr., Missionary Bishop of Alaska
- 18-20 General Committee for Social Education and Community Action. Seabury House
- 23 Twentieth anniversary, consecration of the Rt. Rev. A. W. Noel Porter, D.D., Bishop of Sacramento
- 24 Whitsunday. Observance for the World Council of Churches
- 27, 29, 30 Ember Days
- 31 Trinity Sunday. Church of the Air. CBS. 10:00 a.m., EDT

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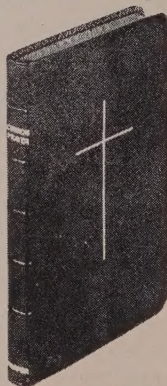
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- H217x—Genuine leather, paper-lined to edge, red under gold edges, gold cross, Gift-Pak 6.00
- H230x—White genuine leather, washable, paper-lined to edge, Orange Blossom gold roll, Marriage Certificate, gold edges, gold cross, Gift-Pak 7.75
- H237x—Black Morocco, fine grain, paper-lined to edge, gold edges, gold cross, trefoil gold roll, Gift-Pak 7.50
- H238x in Red; H239x in Blue ea. 8.00

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FORTH

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APRIL 1953

PUBLISHER - EDITOR
William E. Leidt

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THE COVER. The Collegiate Chapel of St. Alban at Southern Methodist University, Dallas, Texas, will be dedicated next month. It is one of many handsome new buildings at church college centers. An early issue of FORTH will present some of the other new buildings, through whose doors the influence of the Church reaches out to America's college campuses, one of today's most vital missionary fields.



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A FEW years ago the question on every lip was "Have you read *Letters to Young Churches?*" This was a new translation of the Epistles by a young English parson, the Rev. J. B. Phillips. Here was a translation that made "Paul and the others speak to us in the sort of language that they would certainly use if they were with us in the flesh." Now Mr. Phillips has done the same thing for *The Gospels* (New York, Macmillan. \$2.75).

In this translation, Mr. Phillips has attempted "to translate the Greek text as one would translate any other document from a foreign language, with the same conscientiousness but also with the same freedom in conveying, as far as possible, the meaning and style of the original writer."

Here, for example, is his translation of the Sermon on the Mount:

When Jesus saw the vast crowds he went up the mountainside and after he had sat down his disciples came to him.

Then he began his teaching by saying to them,

"How happy are the humble-minded, for they already own the Kingdom of Heaven!"

"How happy are those who know what sorrow means, for they will be given courage and comfort!"

"Happy are those who claim nothing, for the whole earth will belong to them!"

"Happy are those who are hungry and thirsty for goodness, for they will be fully satisfied!"

"Happy are the kind-hearted, for they will have kindness shown to them!"

"Happy are the pure in heart, for they will see God!"

"Happy are those who make

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Read a Book

continued from page 4

peace, for they will be known as sons of God!

"Happy are those who have suffered persecution for the cause of goodness, for the Kingdom of Heaven belongs to them!"

"And what happiness will be yours when people blame you and ill-treat you and say all kinds of slanderous things against you for my sake! Be glad then, yes, be tremendously glad—for your reward in Heaven is magnificent. They persecuted the prophets before your time in exactly the same way.

"You are the earth's salt. But if the salt should become tasteless, what can make it salt again? It is completely useless and can only be thrown out of doors and stamped under foot.

"You are the world's light—it is impossible to hide a town built on the top of a hill. Men do not light a lamp and put it under a bucket. They put it on a lamp-stand and it gives light for everybody in the house.

"Let your light shine like that in the sight of men. Let them see the good things you do and praise your Father in Heaven."

In carrying out his purpose, Mr. Phillips has produced a superbly readable version of the Gospels, not a version to be used in the Church's services but a version for study and devotion to find new spiritual meanings in words, the familiarity of which has often dulled their full significance. This is a translation that everyone will wish to use.—WEL

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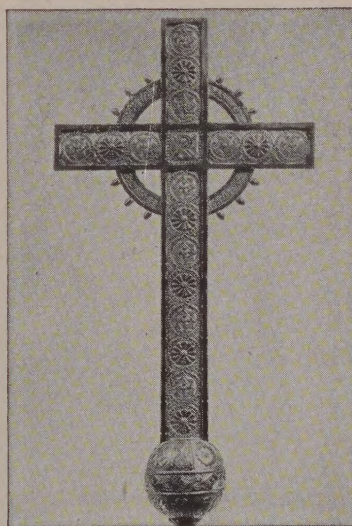
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DEAN of American Pro-Cathedral, Paris, the Very Rev. Sturgis L. Riddle receives SHAPE flag from Gen. Matthew B. Ridgway. Center are William H. Draper, NATO delegate, the Rt. Rev. J. I. Blair Larned.



KYUSHU saw its first ordination in ten years when the Rt. Rev. Paul J. Machijima ordained his first priests, the Rev. K. Yamada (right), and the Rev. Robert M. Smith of East Carolina. Third left is the Rt. Rev. Kenneth A. Viall, SSJE, Assistant Bishop of Tokyo. Post-ordination luncheon (above) was held in garden of Fukuoka Episcopal Church.

YOUR CHURCH



BISHOPS who participated in consecration of the Very Rev. Donald R. Knowles as Lord Bishop of Antigua, BWI, included (left to right, second row) Henry I. Louttit, South Florida; A. E. Swift, Puerto Rico; A. Hugo Blankingship, Cuba

NEW GEORGIAN edifice of St. Paul's Episcopal Church, Akron, Ohio, was built on land given by the family of Harvey S. Firestone, Jr., National Chairman of the Presiding Bishop's Committee on Laymen's Work. Its walls contain a stone from oldest part of the Canterbury Cathedral, and a brick from earliest American church in Jamestown, Va.





ECCLESIASTICAL thrust of shovel, as the Rt. Rev. Norman S. Binsted and the Rev. John W. Dudding, rector, at ground-breaking ceremony, Church of the Holy Trinity, Manila



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THE NEWS

GREETING the Rt. Rev. Austin Pardue, Bishop of Pittsburgh, at a front line chapel in Korea are Episcopal chaplains, Capt. Edgar M. Tainton, Jr., of Pacific Grove, California, and Lt. Col. James H. Terry, of Washington, D. C. At right is Col. Luther W. Evans, San Antonio, Texas, Eighth Army Chaplain. Bishop Pardue conducted mission series.



US Army Photo

BISHOP'S Award of Merit was made for first time by the Rt. Rev. Francis E. Bloy, Bishop of Los Angeles. Among recipients were (left to right) Mrs. St. Elmo Coombs, member of the Woman's Auxiliary National Executive Board; Colin M. Gair, and William H. Siegmund, past member of the Presiding Bishop's Committee on Laymen's Work.



EXPLORER Eagle Scout Robert B. Savage of Rocky Mount, N. C., sat at Scout Report to Nation breakfast with Bishop of Washington, the Rt. Rev. Angus Dun. Robert holds Scout God and Country Award, is an acolyte, and is president of his class.



Third World Youth Meets in Tro



HIGHLIGHTING the third World Conference of Christian Youth, held at Kottayam, India, was the festival on the Feast of St. Thomas, Apostle reputed to have founded Church in India. Young delegates representing the modern Churches' efforts at unity joined with representatives of the ancient undivided Church in impressive procession (above).



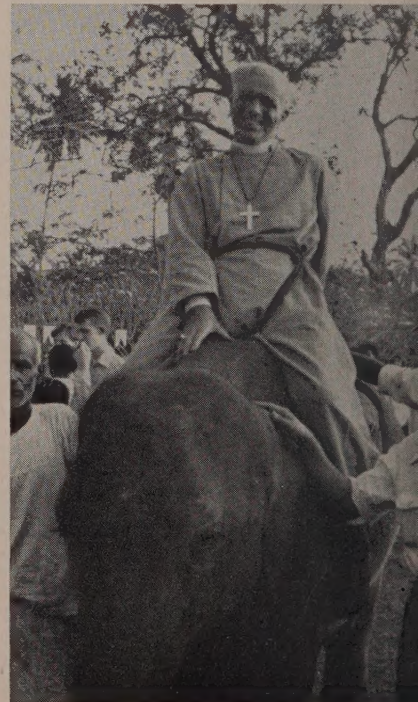
DISCUSSION GROUPS debated problems brought before conference. Above, young people, including Lindley Hartwell (third from right), consider the Family. Forty-seven nations were represented at Kottayam, presenting stimulating divergencies of viewpoint. American Episcopalians greeted their Anglican brothers in India, including the Bishop of Nagpur (right, seated on elephant), who acted as conference chaplain.

by

LINDLEY HARTWELL

THE World Conference of Christian Youth was held last December in a truly rare setting: Kottayam, in tropical Travancore in southwest India, the world's most thickly settled area. Here there are more people than coconuts and the villages merge one with another. One can travel over a hundred miles and see in every direction huts separated by only a few feet and, occasionally, a small rice paddy. Travancore is a Christian State where St. Thomas the Apostle is reputed to have founded the ancient Church fourteen hundred years before Columbus.

Here three hundred young Christian leaders from forty-seven nations met for the third World Conference of Christian Youth, December 11-25, 1952. The former world youth conferences were in Amsterdam in 1939 and Oslo, Norway, in 1947.



Conference Travencore

The primary objective of the conference was to form a composite picture of the Church's task all over the world, and especially as the Church is at work in four realms:

Interpreting the Gospel to people holding various non-Christian faiths and ideologies;

Bringing about greater social and economic justice;

Alleviating political tensions arising out of nationalism and East-West rivalry;

Working to put family life on a more Christian basis.

Conference Bible study centered on the meaning of reconciliation: *God was in Christ, reconciling the world unto himself.*

The people of Kottayam swarmed around the conference grounds and delegates and townsfolk exchanged friendship, concerns, opinions, and trinkets. A high point of the meeting came when the delegates went out in small groups on the fourth Sunday in Advent to visit and



CROWDS throng around *Pandal*, conference meeting place, on the opening day. This was the first ecumenical youth conference to be held in Asia; three hundred attended.

preach in churches all over the countryside. That day great outdoor crowds of three to five thousand people gathered to hear greetings from Christians of forty-six other lands. The conference members spoke to more than 150,000 Indian Christians on that Sunday, and for many of the natives it was their first glimpse of the worldwide Church of Christ.

The week of St. Thomas' Day, December 21, brought great celebrations of the nineteen hundredth anniversary of the Apostle's arrival in

India. The conference delegates joined a great elephant-led procession through the streets of Kottayam to the city square, where bishops of the ancient Churches spoke. There the representatives of the twentieth century movement towards unity of the Churches and of the first century unity of the apostolic Church joined under the sweltering Christmas sun of Travencore to bear witness.

As the conference progressed and the picture of the Church's work in the world began to take shape, the delegates' conception of the Church's Mission broadened. In the light of this wider vision, each delegation began to re-examine the witness being made in its own homeland and Church. In two particular fields the conference spoke rather directly to American Episcopalians.

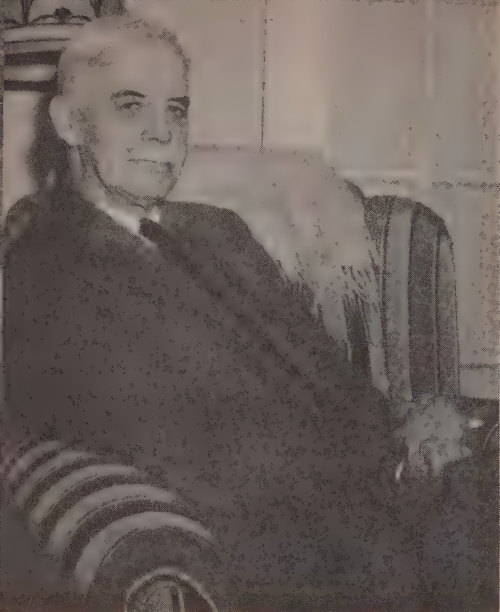
Our nation at this point in history has tremendous wealth and technical and educational resources. Communication and transportation have for the first time in history brought about the possibility of exchange of material resources and personnel on a mass scale. The contrasting poverty in some parts of the world prompted the central committee of the World Council of Churches, which met in January in Lucknow, India, to write to its member Churches:

"We must recognize that we are confronted in Asia by whole peo-

continued on page 28

DELEGATE enters Syrian Orthodox church on day when conference members went to churches all over countryside to preach, speaking to over 150,000 Indian Christians





The Rev. James Thayer Addison

By the Rt. Rev.

A. ERVINE SWIFT

Missionary Bishop of Puerto Rico

I FIRST remember seeing the Rev. James Thayer Addison when in September, 1935, I arrived in Cambridge to enter the Episcopal Theological School, but I had really known him all my life. When he was first ordained and came to Oklahoma as a young missionary I was the first baby he baptized, and my parents had always kept in close touch with him. Indeed, there was almost an Addison legend in our household and I write now in an attempt to honor one who came to be a second father to me and as such guided me into the joys of being a missionary.

Two Burning Interests

During my three seminary years Dr. Addison was my tutor. This meant frequent sessions together, hours when we discussed everything ranging from the faith of the Church to my personal problems. I especially remember one occasion when he said that there were two burning interests in his life: helping people to deepen their devotional lives and encouraging students to be mission-

aries. Of course, he was priest and professor but both vocations had their outlet in these two fields.

His meditations one Lent on his favorite saints helped the whole school to draw closer to God through such contrasts as St. Francis of Assisi and Charles Henry Brent and, although *Forward—day-by-day* is always written anonymously, I know that many of the issues through the years have come from the pen and soul of Dr. Addison.

He was a learned academician, his *Medieval Missionary* brought him his first fame and his recent book on the Episcopal Church has produced wide acclaim. Yet to the Church as a whole I am sure that it is *Our Expanding Church* for which he always will be remembered. That little book, which he revised many times, through its many editions, proclaimed in the simplest of language his basic faith that Jesus Christ is the Saviour of the world. It has helped so many to understand the responsibility and privilege of the Christian Mission.

A Missionary Teacher

I do not recall that Dr. Addison ever actually confronted me with a missionary call, but it was surely his influence that sent me to China and later to the Philippines. I do distinctly remember his delight when I told him that I had applied to be sent to the Yangtse Valley. He himself had taught there, as indeed he had in many fields, because as preparation for his lectures in missions and comparative religion he used his sabbatical leaves to visit the non-Christian areas of the world and to learn first-hand the problems and opportunities confronting the younger Churches.

During the war years when he was Vice President of the National Council and Director of its Overseas De-

partment it became my privilege to serve as one of his assistants. To me, he was the personification of able administration, and the experience I gained under him has been of inestimable value ever since. Seldom did I have occasion to disagree with him in matters of policy or personnel, but even in those rare cases he was always considerate. I know that if any question ever arose in which his personal likes or dislikes became involved he would go to the other extreme to be positive that he was being fair.

A Christian Statesman

There was only one permeating factor through his whole administration of the vast overseas areas where our Church is at work: the spreading of the Good News of our Blessed Lord. Yet even in those years his health was none too good and a heart attack while on his way to the Orient with the Far Eastern Commission at the end of World War II made it impossible for him ever to return to his desk at Headquarters. But the months that I filled in for him before his successor arrived were made comparatively easy by the spirit of his staff and the smooth working order of the organization he had developed. He was truly a Christian statesman.

Although Dr. Addison never actually lived in the city of Boston until recent years, he was in many ways a typical Bostonian and as such was sometimes felt to be a bit aloof—a fact which I always regretted. It meant that many people never got close to him. But those of us who did, knew him for the deeply devout man that he strove to be. I remember when I was first ordained and he handed me a small crucifix. "This," he said, "I bought in Rome and dedicated at the tomb of St. Ignatius; it means more to me than

anything I could possibly buy you." This was characteristic of him.

I think of the occasion when I celebrated the Holy Communion for him in his apartment after an illness, of the evening we prayed together when his father died, of his affectionate farewell when I left for overseas. But perhaps most of all will I remember him for the letters he wrote. A missionary, whether he be a young deacon in Shanghai, a priest in Hankow, a teacher in Manila, or a bishop in San Juan has times of loneliness and discouragement. But Dr. Addison was never too busy to write, and he had that facility for bridging oceans and continents with the result that one felt that in hearing from him he had just had a good heart-to-heart talk and the future could be faced with confidence, with hope, with determination.

When one hears of the death of a relative or friend he instinctively prays for him. That, of course, I have done, but the words which have come most often to my lips are "Thank you." In Dr. Addison the Church had a great leader, a deep thinker, a proven scholar, an able writer, a devout missionary. His influence has gone all over the world and we are truly grateful to God for him.

Council Adopts Budget Names New Personnel

BUDGETS, Quotas, and Expectations always loom large in the annual meetings of the National Council. But at the 1953 meeting February 10-12 at Seabury House, Greenwich, Conn., changes in personnel in the Department of Christian Education, the staffing of two newly created divisions in the Department of Christian Social Relations, and a dramatic report from the Rev. Roger Blanchard, Executive Secretary of the College Work Division, recently returned from conferences in India and Japan, were equally important and of considerable significance in the way this Church is meeting the particular opportunities confronting Christian peoples today.

At the request of the National Council, the Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, D.D., made this statement:

"The National Council desires to express its appreciation to the Church for the encouraging support received for the missions of the

Church for the year 1953. The overwhelming number of dioceses and missionary districts have notified the Council that they expect to pay their full quota. A few with generosity and enthusiasm have promised more than their quotas. The reduction in the Budget necessitated by the failure of some dioceses to meet their quotas can be restored if these dioceses will continue their efforts. On the whole we are confident that the response from the Church is an outward and visible sign of an inward grace of missionary zeal and enthusiasm on the part of bishops, clergy, and people. Still there are open doors of opportunity before us—for no less than the world is the field. These critical days are not the time for relaxation or self-congratulation. But we do feel that as a Church we can thank God and take courage."

The Treasurer, H. M. Addinsell, reported that the 1952 estimated expenditures of the National Council were \$4,960,271.20, leaving a balance

continued on next page

Statement by the Presiding Bishop

Essentially a Missionary

JAMES THAYER ADDISON was essentially a missionary. After graduation from the seminary he himself went to the domestic field in Oklahoma. He was an effective chaplain in World War I. Then for many years he was professor of missions at the Episcopal Theological School, interspersed with trips to the foreign field.

As Vice President of the National Council and executive of the Overseas Department his years of travel and study bore full fruition in planning our worldwide missionary program. Ill health forced his resignation. In retirement he continued his great service to the Church by constant writing. To mention only two: his *Episcopal Church* will stand for years as an important contribution to our common life and

understanding, and his *Our Expanding Church* will long be an inspiring statement of the Church's work.

Dr. Addison had many talents. He was a scholar with unusual insight and precision. He wrote clearly and persuasively. But most of all he was a consecrated disciple of the Lord Jesus Christ. In all that he did so effectively, there was the warmth of deep and single-hearted conviction.

Dr. Addison was a wonderful friend. I look back at over forty years of personal association. His friends loved him for many things, for his humor which always included himself, for his generous affection, for his loyalty, and for the sincerity of his faith and life.

QUOTAS AND EXPECTATIONS FOR THE YEAR 1953

Compared with Payments for 1952

FOREIGN	1952		1953			1952		1953	
	Payment		Quota	Expectation		Payment		Quota	Expectation
Brazil.....	\$ 3,000.00		\$ 3,000	\$ 3,000	Upper South Carolina.....	16,916.00		22,302	22,302
Cuba.....	3,352.39		2,800	2,800	Western North Carolina.....	12,500.00		14,446	14,500
Liberia.....	800.00		800	800					
Mexico.....	1,107.49		1,100	1,100		\$ 429,472.65		\$ 540,321	\$ 531,198
Philippine Islands.....	1,048.00		1,000	1,000					
					PROVINCE V				
	\$ 9,307.88		\$ 8,700	\$ 8,700	Chicago.....	\$ 125,993.84		\$ 159,133	\$ 130,614
PROVINCE I					Eau Claire.....	5,709.00		7,462	7,462
Connecticut.....	\$ 176,620.22		\$ 189,319	\$ 176,000	Fond du Lac.....	16,453.00		18,539	18,539
Maine.....	16,000.00		27,922	17,200	Indianapolis.....	26,200.00		30,847	30,847
Massachusetts.....	271,997.40		266,493	266,493	Michigan.....	130,074.98		172,413	125,000
New Hampshire.....	17,000.00		23,632	19,000	Milwaukee.....	34,300.00		45,677	42,000
Rhode Island.....	80,077.36		87,938	80,000	Northern Indiana.....	12,000.00		19,784	14,381
Vermont.....	9,000.00		17,917	12,000	Northern Michigan.....	7,706.00		8,797	8,797
Western Massachusetts.....	68,939.00		69,877	70,000	Ohio.....	131,159.00		130,556	135,000
					Quincy.....	6,607.00		9,146	6,000
	\$ 639,633.98		\$ 683,098	\$ 640,693	Southern Ohio.....	117,900.00		84,948	122,198
PROVINCE II					Springfield.....	12,500.00		19,319	10,000
Albany.....	\$ 77,777.00		\$ 88,078	\$ 88,078	Western Michigan.....	28,000.00		39,465	29,000
Central New York.....	81,001.00		87,368	87,368					
Long Island.....	101,200.00		203,979	106,000		\$ 654,602.82		\$ 746,086	\$ 679,838
Newark.....	127,000.00		174,455	135,000	PROVINCE VI				
New Jersey.....	97,743.15		103,873	101,248	Colorado.....	\$ 22,730.81		\$ 39,958	\$ 22,000
New York.....	378,673.87		491,935	350,106	Iowa.....	24,548.00		30,430	30,430
Rochester.....	36,415.02		47,015	41,000	Minnesota.....	60,820.45		72,393	72,393
Western New York.....	49,177.00		74,765	74,765	Montana.....	9,442.00		10,881	9,442
Dominican Republic.....	600.00		600	600	Nebraska.....	20,000.00		23,764	23,764
Haiti.....	2,000.00		2,000	2,000	North Dakota.....	7,090.00		6,818	6,818
Panama Canal Zone.....	4,049.50		4,000	4,000	South Dakota.....	11,000.00		11,454	11,454
Puerto Rico.....	2,580.76		2,500	2,500	Wyoming.....	12,029.00		11,891	11,891
Virgin Islands.....	916.28		1,000	1,000					
						\$ 167,660.26		\$ 207,589	\$ 188,192
	\$ 959,133.58		\$ 1,281,568	\$ 993,665	PROVINCE VII				
PROVINCE III					Arkansas.....	\$ 13,600.00		\$ 17,592	\$ 17,592
Bethlehem.....	\$ 49,476.00		\$ 53,241	\$ 53,241	Dallas.....	32,961.00		47,442	40,366
Delaware.....	45,182.10		39,961	60,000	Kansas.....	20,002.55		27,770	27,770
Easton.....	8,918.00		12,376	9,000	Missouri.....	45,186.00		47,400	47,400
Erie.....	19,614.00		23,828	9,000	New Mexico and Southwest Texas.....	14,955.00		17,827	17,827
Harrisburg.....	31,904.00		38,038	38,038	North Texas.....	9,580.00		11,102	11,102
Maryland.....	117,066.00		117,465	117,465	Oklahoma.....	20,004.00		24,826	24,826
Pennsylvania.....	308,650.08		295,322	295,322	Salina.....	5,230.00		4,173	4,173
Pittsburgh.....	55,388.63		81,882	60,000	Texas.....	70,629.00		86,069	86,069
Southern Virginia.....	36,780.51		42,421	42,421	West Missouri.....	23,041.00		24,645	24,645
Southwestern Virginia.....	22,551.00		26,318	25,617	West Texas.....	29,736.62		37,281	37,281
Virginia.....	77,000.00		84,586	85,000					
Washington.....	104,106.00		101,864	101,864		\$ 284,925.17		\$ 346,127	\$ 339,051
West Virginia.....	26,859.00		33,136	33,136	PROVINCE VIII				
					Arizona.....	\$ 15,773.00		\$ 16,536	\$ 16,536
	\$ 903,495.32		\$ 950,438	\$ 944,932	California.....	77,261.00		91,083	84,000
PROVINCE IV					Eastern Oregon.....	8,474.54		9,054	8,850
Alabama.....	\$ 37,444.00		\$ 51,899	\$ 51,899	Idaho.....	7,065.17		6,284	6,284
Atlanta.....	33,680.00		39,757	35,000	Los Angeles.....	129,031.00		141,899	141,899
East Carolina.....	15,000.00		19,469	19,500	Nevada.....	6,609.00		5,308	5,308
Florida.....	21,935.27		29,634	29,634	Olympia.....	32,957.00		42,467	42,467
Georgia.....	18,554.00		22,224	22,274	Oregon.....	25,748.00		33,524	33,524
Kentucky.....	29,994.09		31,920	31,920	Sacramento.....	7,625.00		15,409	10,000
Lexington.....	10,000.00		18,163	10,000	San Joaquin.....	15,514.00		16,174	16,174
Louisiana.....	35,570.00		46,177	46,177	Spokane.....	16,143.00		16,822	16,822
Mississippi.....	19,905.00		26,829	26,829	Utah.....	9,219.91		9,242	9,242
North Carolina.....	40,766.29		52,453	52,453	Alaska.....	6,206.86		5,000	6,000
South Carolina.....	20,500.00		28,824	28,824	Honolulu.....	8,000.00		8,000	8,000
South Florida.....	56,708.00		73,886	73,886					
Tennessee.....	60,000.00		62,338	66,000		\$ 365,627.48		\$ 416,802	\$ 405,106
					Total.....	\$ 4,413,859.14		\$ 5,180,729	\$ 4,731,375

Council Adopts cont.

of \$358,681.40 remaining from the 1952 budget appropriation of \$5,195,468. The National Council voted to apply \$169,912.32 of this balance to the 1953 budget of the Armed Forces Division and to use \$75,000 of it as the 1953 advance to Seabury Press. The remaining \$113,

769.08 is to be used as a reserve for contingencies.

The full details by dioceses and missionary districts of quotas and expectations for 1953 compared with actual payments for 1952 are given on this page.

The Council approved the appointment by the Presiding Bishop of the Rev. G. Paul Musselman, rec-

tor of Mariners' Church, Detroit, and Superintendent of the Detroit City Mission Society, as Executive Secretary of the New Division of Urban Industrial Church Work in the Department of Christian Social Relations. As Executive Secretary of Christian Social Relations' other new Division, Social Education and Com-

continued on page 27

Your World—Interdependence Involves Some Responsibility

MORE people are aware today than ever before, perhaps, of their relationships with other people at home and abroad. Out of this awareness has come a new understanding of the many ways in which people depend on other people for the necessities and conveniences of life. This dependence is a two-way street often called *interdependence*. As the meaning of interdependence grows and spreads, people also see that this involves some responsibility for those on whom they depend and also the other way around. This is called *mutual responsibility*.

These two ideas, interdependence and mutual responsibility, are among the most important to gain wide circulation and acceptance as a result of the experiences of World War II. They are important ideas and cut across the lives of all sorts and conditions of men.

Many people are beginning to ask how these two ideas affect their daily lives. This had led to the discovery for the first time by some of them that any worthwhile way of life must be built on these two ideas. The interdependence exists. If people are not mutually responsible, there is chaos and confusion. Nowhere is this more evident than in the way a person makes his living. Wherever people reject the principle of mutual responsibility in making their living, there is strife.

Understanding of this fact has led in this country, in Canada, and in Germany to the rise of what is called in the United States, the Christian and His Daily Work Movement. This movement says that making a living is one of the most important things any person does and influences what kind of person he is, what kind of life he lives, his relations with all other people, and finally his relationship to God.

If a person has the wrong relationship with his neighbors in making a living, how can he have a right relationship to God?

There are many ways in which right or wrong relationships with other people come up in daily work. Some people are unemployed or too old to work, or sick or disabled, or earn too little. They are in need of financial aid to keep on living. Others work for someone else; still others employ people to work for them; still others sell what these workers and employers produce. They are all related to each other in terms of wages, prices, and profits.

Recently, the National Council's Department of Christian Social Relations conducted an opinion poll with the help of the best experts in the field. Bishops, other clergy, and lay men and women were given an opportunity to answer a number of questions about social conditions, relations, and problems. Some of these questions had to do with people in need, people who work, and with wages, prices, and profits.

They were asked: Should people receiving public aid have their names exposed? Should there be a closed shop, or a union shop, or any union at all? Should wages, prices, and profits be controlled? Here are the answers. What do you think about these important issues? Do you agree with the majority or the minority in the answers given?

Protecting Those in Need

One of the important domestic issues, touching on protecting the dignity of persons, is whether the names of persons receiving public relief should be made public. Less than half of the bishops, 46 per cent; priests, 47 per cent; and lay people, 43 per cent, are opposed to exposing to the public the names of persons receiving public aid.

Some are uncertain but a large number are positive that these names should be "available for anyone who wants to see them": bishops, 39 per cent; priests, 43 per cent; lay people, 48 per cent.

The professional social service or-

ganizations insist that names of people receiving help is a confidential matter. Many church, civic, and government leaders agree with them.

One of the great national issues today is whether a man should be "forced" to join a union. The problem is posed usually in terms of whether there should be a union shop—as there is in the auto industry, in the coal industry, and in a modified form in the steel industry—or a non-union shop.

Most Episcopalians are against the union shop: 75 per cent of the priests and 73 per cent of the bishops and lay people. Some are uncertain, but slightly more are in favor of the union shop than are uncertain.

Right to Organize

Favor union shop: priests, 13 per cent; bishops, 9 per cent; and lay people, 18 per cent. Most Episcopalians, however, believe that employed people should have the right to organize and join unions and that the federal government should protect this right.

Favor right to organize: priests, 76 per cent; bishops, 84 per cent; and lay people, 64 per cent. Only 11 per cent of the priests, 7 per cent of the bishops, and 20 per cent of the lay people were opposed. The balance were uncertain.

Control of the economic life of the country is another problem facing the nation and its people. Three questions dealing with federal control of wages, prices, and profits, were asked.

Control of wages is approved by 85 per cent of the bishops, 80 per cent of the priests, and 74 per cent of the lay people.

Control of prices is approved by 80 per cent of the bishops, 73 per cent of the priests, and 66 per cent of the lay people.

Control of wages and profits (if wages are controlled then profits should also be controlled) together is approved by 81 per cent of the priests, 76 per cent of the bishops, and 71 per cent of the lay people.

Do Episcopalians tend to see both sides of these economic issues as the above answers seem to suggest? The full report on the Poll will have something to say about this.

This is the third article in a series based on an Opinion Poll, highlighting the thinking of Episcopalians today.

1953 Laymen's Training Program

BROADENING THE BASE OF CHURCH LEADERSHIP IS THIS YEAR'S GOAL

I'd like to help my Church, but I don't feel I know enough about it," said a layman recently. Other laymen in all parts of the Church have said the same thing.

The Church looked this problem in the face four years ago, and initiated the Laymen's Training Program. Through a series of annual conferences selected laymen from every part of the country are given a comprehensive picture of the work of the Church and the meaning of Christian stewardship. The responsibility for conducting the program each year has been a joint one, shared by the Presiding Bishop's Committee on Laymen's Work, and the National Council's Promotion Department.

Thousands of Men Taught

Last spring, the Rev. Clarence R. Haden, Jr., D.D., then Executive Director of the Committee on Laymen's Work, and Robert D. Jordan, Director of Promotion, conducted a series of laymen's conferences in every province of the Church. The laymen who attended these conferences went back to their own dioceses and in turn trained groups of laymen from the parishes. Literally thousands of men have learned things they never knew before: where the Church is at work, to whom it ministers, what it does, and most important of all, where the individual Churchman fits into the picture.

The Laymen's Training Program is now in its fifth year, and this year it is undergoing significant changes.

These changes have been dictated by the success of the program.

It is estimated that over the past four years some eight thousand laymen have attended training conferences in eighty dioceses. There is now a core of lay leaders who, in many respects, can "carry the ball from here." The goal of the Lay-

men's Training Program this year will be to use these men in a leadership capacity and to train an entirely new group of men. The aim is to broaden the base of lay leadership so that as large a number of men as possible may be reached.

Chairmen are Enthusiastic

When the first provincial conference meets April 18 in Omaha, Nebr., there will be, like last year, two men leading the conference. But one of these men will be a graduate of the Laymen's Training Program: the provincial chairman of laymen's work. He not only will make all arrangements for the conference, but it is he who will present to his fellow laymen the principles of stewardship, the motivation for a dedicated support of the Church. When these provincial chairmen were asked to take on this responsibility, they were enthusiastic about having the chance to put into practice what they had learned.

The detailed description of the Church's work will, as in the past, be presented by the Director of Promotion. With dramatic aids, he will give a picture of the Mission of the Church overseas, at home, in cities, and in the country. He will describe the programs of Christian Education, of Promotion, and of other Departments of the National Council. Laymen will have a chance to have their questions answered, in some cases by the officer of the Department directly concerned. For the first time, at least one other officer of the National Council will be present at each conference to give a more complete picture of one particular phase of the Church's work.

Broadening the base of lay leadership also means extending training to new men. In the past, it often has been the case that the same men attended the conferences as had the year before and the year

before that. Almost without exception, those who attend this year will be completely new men. The old-timers have not been forgotten, for these valuable men will receive the same information by mail. With these new features, it is expected that more and more laymen will be trained to lead others in dedicated and intelligent support of the Church.

Each parish reaps the benefits of the Laymen's Training Program when, at Every Member Canvass time, one of its laymen, or a layman from a neighboring parish, speaks at a parish meeting about the program of the Church. Eventually, this understanding should reach into every home, for an informed Churchman is a more responsible Churchman. The Church must grow, not just in numbers, but also in that less tangible inner strength which comes from an informed laity dedicated to the task of spreading the Gospel to all people.

The dates for the 1953 Laymen's Training Program are:

April 18-19	Province VI
April 25-26	Province VII
May 9-10	Province VIII
May 16-17	Province V
June 6-7	Provinces I & II
June 13-14	Province III
Probably August	Province IV

THE British Broadcasting Company sent the head of its religious radio department, the Rev. E. H. Robertson, to Lund, Sweden, last year to record the speeches delivered at the Third World Conference on Faith and Order (FORTH, November, 1952, page 15). He supervised the use of the addresses as a part of the regular BBC programs, the sending of some of these programs in German to Germany, and the beaming of others, via short wave, to many parts of the globe.



the lord is risen. he is risen indeed.

ETERNAL LIFE is the gift of God. Here is a statement which runs counter to the mood and the conviction of many people. Some moderns would say that eternal life is our inalienable right as human beings, others would declare that eternal life is something we earned for ourselves. We are self-made heirs of God. Thus to many, Eastertide carries no note of overwhelming joy or of profound gratitude. ¶ To the true Christian, however, the great experiences of life to which he responds are not rights or just rewards, they are the gifts of God. The world of nature, the beauty of the rose, or of the sunset, life, natural endowment, family—to mention only a few, these are constant causes of thanksgiving. There is a sense of wonder and of humility. Especially is this true at Easter. Despite all our failure and weakness, in the Resurrection of Jesus Christ, God has opened unto us the gates of everlasting life. In humble gratitude we re-dedicate ourselves, as with joy we repeat the old but ever new message, "The Lord is risen. He is risen indeed."

May K. Skinner
PRESIDING BISHOP

• EASTER •

• 1953 •

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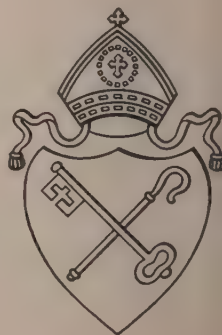
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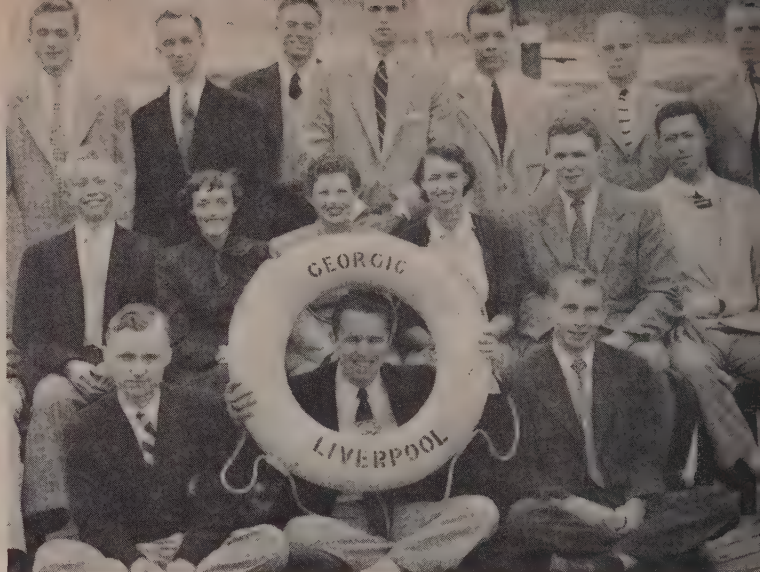
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WINANT Volunteers, founded by the Rev. P. B. Clayton and named for John G. Winant, Ambassador to England, is a plan for rebuilding war-torn London with help of American students. 1952 group (above) included Joyce Anderson, second left. Left, Phil Brown helps children with dishes.



YOUNG East Enders aid Bob Coolidge (left) and Phil Brown with gym equipment

LONDON has always been fascinating to travelers, but last summer when I first saw it, it was a source of much more than passing interest. For six weeks London became the home away from home for forty young Americans engaged in volunteer social service work in the East End. As members of the Wi-

• MISS ANDERSON, *sometime Youth Chairman of the Seventh Province, is a senior at Tulsa University.*

Young Americans J

WINANT VOLUNTEERS SPEN

nant Volunteers (FORTH, December, 1952, page 13), we learned to call the various settlements, clubs, and churches of the East End home, we battled the intricate London underground system, trudged through narrow back alleys delivering meals on wheels to old people, and we learned to know and love the cockney people.

For most of us it was our first trip abroad and our first glimpse into the lives and thoughts of those people who had lived through the nightly terror of the Battle of Britain. For many of our cockney friends, too, it was their first contact with an average American, not a movie star, not a gangster, simply an ordinary person. To the people we met and worked with, each of us represented America; yet we were a varied group composed of many backgrounds. As a twenty-two-year-old student at the University of Tulsa, I was an average Winant

Volunteer. We came from universities and high schools and seminaries which stretched literally across the United States.

Months before the departure from New York, I was reminded of the obligation of being a Winant Volunteer. We were ambassadors of our country. Whatever we said and did would be construed as typically American.

We had a real job to do, a job which demanded time, energy, and devotion to our task. For each of us that job took a slightly different form, but had a general similarity of pattern. Twenty of us were assigned to settlements, thirteen to youth clubs, seven to parishes, and the Osler (Canadian) Volunteers to the Children's Care Office. Our role was to assist in whatever capacity was needed, and for some of us it

By JO

FORTH—April, 1953



REPRESENTATIVES of America, Winants promote understanding among English-speaking peoples by working in parishes, youth clubs, and social service centers. For Truman Bidwell and Phil Brown (above) there was a swimming meet to judge; for John Frederick (right), floors to scrub.



n in London's Life

SEVERAL MONTHS IN EAST END

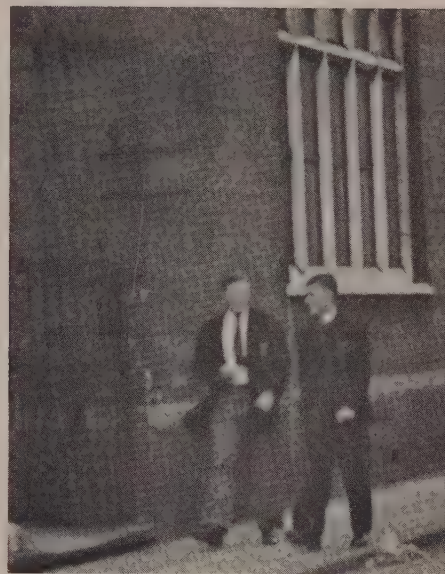
meant donning bluejeans and grabbing soap, water, paint, and paintbrush; for others it involved taking old people on a weekend outing; or assisting the rector of a parish in making sick calls, preaching, and doing youth work; and it nearly always involved the various activities that go with the operation of a youth club. My own assignment combined the many aspects of social service work as seen from a large settlement house.

Less than twenty-four hours after my arrival in England I was met by the girls' club leader of the Bernhard Baron Jewish Settlement, the largest residential settlement in England, located in the heart of the East End. My first reaction was one of mild surprise, for I had assumed that I would be connected with an Anglican church. But it proved to be

an experience of real value as it was the first time I had actually lived within a Jewish community. I had an opportunity to take part in the Sabbath meal on Friday evenings, to attend services in the synagogue, and to conduct the brief talk and prayers with which each club evening is ended.

All these experiences served to remind me of my obligations and beliefs as a Christian, and on more than one occasion I was asked to define and defend those beliefs. I came to understand more fully the working and worshipping together of Christian and Jew, and to learn something of Jewish customs and traditions, as well as the actual social work of the settlement.

The Bernhard Baron Settlement, started in 1914 with twenty-five members, now has a total membership of three thousand. It has grown from two rooms to a large six-story brick building which serves as one



PRIEST and Winant start on parish calls; Christianity is foremost in the program

of the social headquarters for the Jewish population of Stepney. The founder, while still an undergraduate at Oxford, was so impressed with the Bermondsey and Oxford missions in South London that he wondered if Judaism could produce such a fellowship among Jews, and set out to provide such opportunities.

The settlement now has its own synagogue; six boys' and girls' clubs; a play center; a poor man's lawyer; a free legal advice bureau; mothers'

continued on page 30

PERSON

All Roads

MISSIONARIES VA

Mountain Rest now can accommodate seventy guests.

Mountain Rest is designed for family living. The older children serve meals and wash dishes, the women prepare much of the food, and the men help with maintenance of the grounds and buildings.

Many improvements have been made within the past few years. There is now a playground for small children, a tennis court, and croquet grounds. The latest development is the clearing of the Marshmallow Bowl which is used for campfires and outdoor gatherings. A modern laundry has been equipped under Scudder Cottage and last year the kitchen and the dining room were remodeled. The Cleveland Memorial Library offers a good selection of books.


The contacts with other missionaries have proved to be extremely valuable. The guests frequently show slides or movies and address the group about their work. On Sunday evenings are informal hymn sings; prayers and Bible reading are a part of the every day living.

From the beginning, Dr. and Mrs. Dowkontt worked to make Mountain Rest a friendly, gracious home. After Dr. Dowkontt's death in 1909, Mrs. Dowkontt carried on for thirty-three years as manager and hostess. She resigned in 1942 and her daughter, Mrs. Edwin E. Aiken, Jr., continued her mother's work.

Mountain Rest is financed largely by gifts from its supporters, mission boards, women's organizations, young people's groups, and church school classes.

The board of trustees of Mountain Rest is composed almost entirely of missionaries and ex-missionaries. Episcopalians on the board are the Rev. Benson H. Harvey, for several years a missionary in the Philippines, now of St. Philip's Church, Easthampton, Mass., and the Rt. Rev. W. Appleton Lawrence, Bishop of Western Massachusetts.

FORTH—April, 1953



MOUNTAIN REST, a home in the Berkshire Hills of Massachusetts, welcomes missionaries from around the world during furloughs. Above is one of the regular prayer hours.

HIGH in the Berkshire Hills overlooking Lithia, Mass., stands Mountain Rest, a home which every summer welcomes missionaries and their families for rest, vacation, and reunion. Fifteen hundred feet above sea level, amid sixty-five acres of woodland and hills, old friends meet, new friends are made, and tired missionaries relax.

A missionary's ties to his family and many of his friends are often weak and sometimes broken by his service overseas. His trips home are infrequent, although his furlough lasts several months, and the problem of a vacation is an important one for a missionary. Ideally his vacation would be in a place that is inexpensive and quiet, where he and his family can rest and where he can meet people who have similar interests. This he has in Mountain Rest. For fifty years it has provided a home for more than four thousand missionaries from sixty countries and thirty-five Churches and almost five hundred other guests. A nominal fee covers room and board in the friendly, homelike atmosphere that has been responsible for Mountain Rest's popularity.

The idea for Mountain Rest was born in 1900 when Dr. George Dowkontt, who was the founder of the International Medical Missionary Society, was visiting Dr. Edward Giles, a trustee of the Society, in Goshen, Mass. During his visit, a

close friendship developed between Dr. Dowkontt and State Senator Avan Barrus, a grandson of one of the early settlers of the State. Dr. Dowkontt and Dr. Giles had been thinking of starting a summer home where medical students and missionaries could vacation and were examining possible sites near Goshen when Senator Barrus offered them land overlooking Lithia.

Dr. Dowkontt and Dr. Giles reported the offer to the other trustees and they agreed to accept Senator Barrus' generous gift. Using \$5,000 which they had at the time and additional gifts from friends, building was started the following spring.

By the summer of 1902, two small cottages and a barn were ready for use. The cottages were named for two great missionaries, David Livingstone and Adoniram Judson. The buildings and land were dedicated on August 20, 1902, and by the next summer, the central building, named for Dr. John Scudder, pioneer medical missionary to India, was opened. Three other buildings followed: Avery Cottage, given by Mrs. Samuel Avery in memory of her husband, was opened in 1905; Kerr Cottage was named for Dr. John G. Kerr, Chinese missionary; and Stuart Cottage was built by Richard and Emma Ritter for their friend, John Leighton Stuart, Christian educator and ambassador to China. With these six buildings,

ad to Mountain Rest

IN MASSACHUSETTS' PLEASANT BERKSHIRES



OLIVE TRAIL, originally cleared through woods by Olive Hoyt of Japan, is well remembered by young and old vacationers alike for pleasant hikes and nature study

SCUDDER HALL (right) is central building at Mountain Rest, and, like the other cottages, is named for a famous missionary. More than four thousand missionaries have spent their vacations at Mountain Rest, which offers not only relaxation in the beauty of the Berkshires, but stimulating exchange of ideas and experiences.



MURALS in community house, by Prudence Herrick, daughter of India missionary, depict scenes from China (above), Africa, Japan, India, Near East, Mexico, Philippines



MORNING EXERCISE is open to guests at Mountain Rest. Visitors assume such duties as maintenance of spacious grounds.



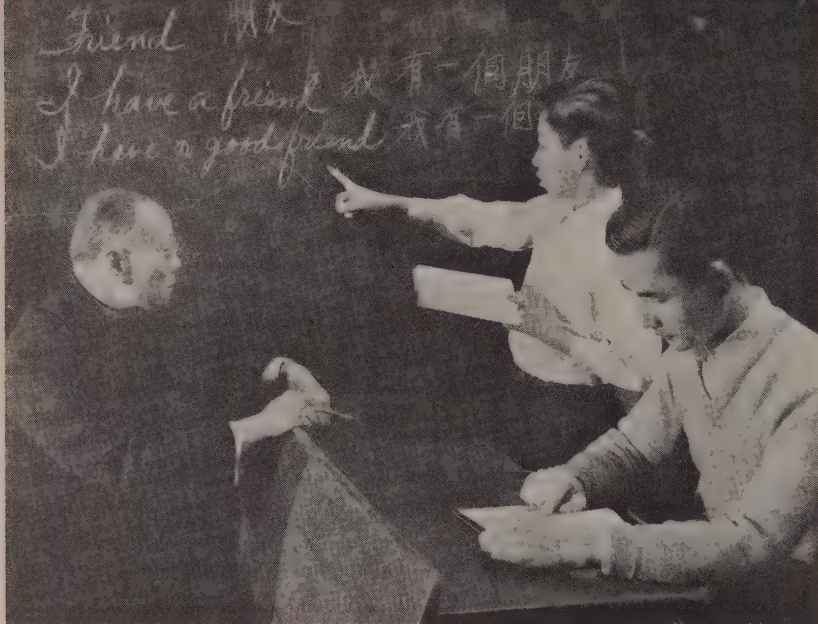
THREE GUESTS talk after a service at one of the nearby churches. Visitors have represented thirty-five communions.



CHILDREN of all ages find plenty to do at Mountain Rest. They like bonfires, sing at newly cleared Marshmallow Bowl.

EAST IS MI IN CALIFOR

By EDV



PUPILS learn Christianity plus Chinese or English from the Rev. Daniel Wu, retired priest of True Sunshine Mission, Oakland, Calif., now known as Church of Our Saviour

*Oh, East is East, and West is West,
And Never the Twain shall meet,
Till Earth and Sky stand presently
At God's great Judgment Seat.*

Visitors to the Diocese of California have returned to their home parishes all over the world with the

• MR. CHEW, contributing editor of Chinese World is a communicant of Grace Cathedral, San Francisco.

assurance that the writer of these four lines has erred, for they have found that the twain have met under the banner of Christianity.

In the San Francisco Bay area, which has the largest Chinese population in the world outside of Cathay, the Episcopal Church has been working among the people of Oriental origin for more than a half century. Closely associated with this missionary work is the Rev.

Daniel G. C. Wu, who has worked more than thirty years with the Oriental people at True Sunshine Mission, Oakland.

Before his retirement in 1943, Mr. Wu was a familiar figure shuttling back and forth across the San Francisco-Oakland Bay on a ferryboat, carrying the Christian message to the families of his countrymen. A native of Canton, China, Mr. Wu was reared to hate Christianity and to teach Confucianism. Later, while he was living in Honolulu, he led a group of young Chinese who were organized to discredit Christian missionaries. While teaching the Chinese language to Deaconess Emma Drant, who was in charge of St. Elizabeth's Mission in Honolulu, young Daniel Wu was converted and came with her when she returned to California.

THE REV. Stephen Ko with Mr. Wu, father-in-law and predecessor at Our Saviour

VICAR'S HELPERS collect newspapers for building fund of Our Saviour. It serves Orientals of San Francisco Bay area, home of more Chinese than any place outside Cathay.



ING WEST MISSIONS

HEW

The opportunity for Christian missionary work presented itself to the Church in California from the beginning. Coincident with the pioneers of 1848-49, the Chinese began to appear in large numbers in San Francisco and the interior mining regions. They came from Cathay in steamers to help build the railroads that were to cross America, and stayed to till the soil, plant the crops, and do the necessary chores, while the "white devils," as they called the Caucasians, were panning gold and building a new country.

Naturally, Christian principles and consciences were early confronted with the problem of Christian duty to the Chinese, but the language barrier seemed an insurmountable difficulty. The Chinese preferred to use their "pidgin Eng-



ENTHUSIASM in his ministry to Chinese shows as Mr. Wu explains work to Mrs. Wu and the Rev. George Wieland, Director of the National Council's Home Department

lish" and the Americans could not learn Chinese.

About the year 1854 the Rev. E. W. Syle, a missionary of the Church in China who was familiar with the Chinese language, was sent to work among the Chinese in California. He ran against the problem which the Rt. Rev. Karl Morgan Block, the present bishop of California, has encountered since in making appointments to the two Chinese Mis-

sions. Mr. Syle knew Chinese, but did not speak the Cantonese dialect which was used almost exclusively by those who came to America and, making no progress, he soon returned to the Orient.

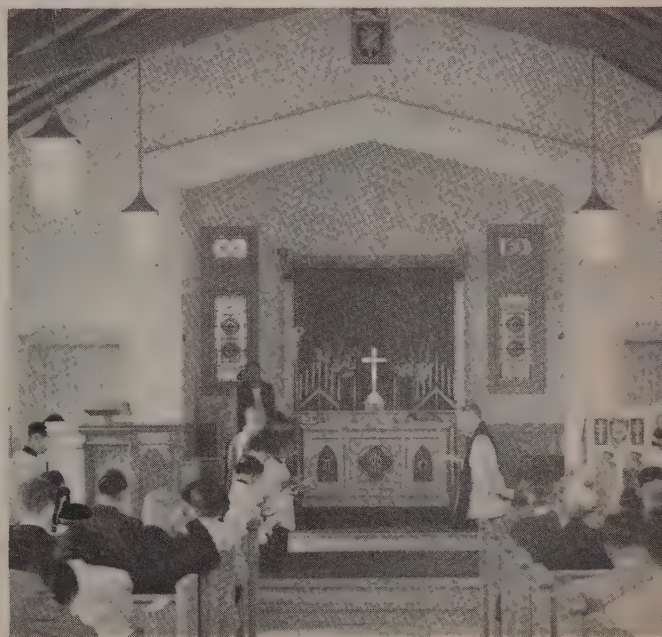
Sunday schools for Chinese were opened in several churches but it soon was apparent that the Orientals came only to learn the English language. Occasionally, how-

continued on next page

CHRIST CHURCH, San Francisco, also has new quarters after fifty years of telling people that *In Christ there is no East or West*



BISHOP BLOCK (left) and Mr. Wieland were present at Our Saviour dedication held during 1949 General Convention



East is Meeting West continued

ever, one was baptized, and, in a few instances, confirmed.

The year 1905 saw a new beginning of missionary work in San Francisco when Deaconess Drant came from Honolulu and opened the *Jan Yat Kwong Mission* (True Sunshine Mission).

Following the disastrous fire and earthquake the next year, a large part of the Chinese congregation moved across the bay to Oakland and True Sunshine opened a mission in that city, holding services in a rented barn on Sixth St.

By this time young Daniel Wu had entered the Church Divinity School of the Pacific. He was graduated with honors and made priest in 1913. He was given the vicarship over Chinese work in both San Francisco and Oakland, since the withdrawal of the deaconess because of ill health.

The work among the Chinese progressed and hundreds of worshippers have found in True Sunshine Mission the meaning of Christianity. English was taught to the older generation, Chinese to the younger generation, classes in citizenship were organized and before Mr. Wu retired, he saw many of his parishioners become leading business and professional men and community leaders. Actually, two vicars were needed, one in each of the missions, but a second pastor was never found and Mr. Wu worked alone.

With his retirement in 1943 after thirty years of service, Bishop Block was confronted with the old problem, finding a dialect-speaking priest. The time was ripe for two vicars, for the work had advanced to the point where one man could not minister fully to both congregations. The Rev. Clarence Lee was appointed to the San Francisco mission but True Sunshine, Oakland, was without a priest.

Early in 1952 the San Francisco congregation began looking for new quarters when the city purchased the mission property for the extension of a grammar school. At the same time, Chinatown's Roman Catholics were offering a school and convent for \$130,000 and True Sunshine counted its pennies and hoped.

From the sale of the old mission site came \$50,000, a prior grant of \$10,000 from the National Council was still available, the Chinese people campaigned to raise \$20,000, and the United Thank Offering provided another \$20,000.

The National Council voted a grant of \$10,000 in its recent February meeting (see page 11) making a total of \$110,000. The buildings will house a chapel, schoolrooms, offices, and living quarters for the vicar. In the meantime, the mission has been holding services in the old crypt of Grace Cathedral.

True Sunshine in Oakland also was forced to vacate its converted barn in 1941 when city engineers declared the termite damage beyond repair and feared the building would collapse. A new building on the corner of Ninth and Madison Streets was erected, the first of three proposed units. This building was named the Grace Lindley Parish Hall in honor of the former Executive Secretary of the Woman's Auxiliary to the National Council.

In the Grace Lindley Parish Hall, the Chinese congregation has facilities for church school, daily Chinese school, an auditorium which can be converted into the chapel, and vicar's quarters. Truly this is a place that can serve as the recreational, devotional, and cultural center of the community. The United Thank Offering gave \$10,000 in 1940 toward this building and property.

The entire Church rejoiced at

the new facilities for the mission as contributions and tokens of Christian love and goodwill came to True Sunshine.

The necessity for a full-time vicar was never more dramatically felt. A new building stood and when the people needed a priest most, none came, and the mission waned.

A young priest, the Rev. Stephen S. H. Ko, stopped in San Francisco on his way to Hong Kong after working in Trinidad. The bishop persuaded him to stay with the mission for a month. Mr. Ko recently said, "I have never regretted this 'month,' now extended to six years, and feel honored and justly proud to serve in this diocese."

A new and distinctively Oriental-style chapel was dedicated, a vicarage erected, and True Sunshine, reaching maturity, changed its name to the Church of Our Saviour.

The challenge to Christians in the Chinese community has never been so urgent. New problems have arisen in the wake of the assimilation process of the Chinese-Americans, and there are still many Chinese who do not speak English.

Speaking of the Church of Our Saviour in particular, and the Church's work with Orientals in general, the Rt. Rev. Henry H. Shires, Suffragan Bishop of California, said, "It has been an influence and an inspiration. It has symbolized at our own doorstep the true catholicity of the Christian Church by demonstrating before our eyes the effective appeal of Jesus Christ to men and women of other races and cultures."



Group of buildings is purchased for True Sunshine Mission in San Francisco

News from our Missionaries



Eleanore Ten Broeck Discusses Life in Liberia

THE House of Bethany, Cape Mount, Liberia, is the boarding department for girls of the Episcopal High School. It is beautifully located on the shoulder of a mountain overlooking both the ocean and a large lake. There are ninety-one boarders, some from the city of Monrovia, some from interior villages, some from Christian and some from non-Christian homes. On another arm of the mountain, not too far away, is the boys' department, St. John's. Both groups, along with day students, attend the elementary and high schools with a total enrollment of about 270: 170-odd in the elementary, 90-odd in high school.

St. Timothy's Hospital, St. John's Parish Church, and Emmanuel Chapel are also located at Cape Mount. From these, thirty-six made their first communions on a recent Sunday.

The high school girls have recently had a delightful sitting room given them by a lady who spent six months at the House of Bethany as a volunteer. It is very nice for our girls who entertain visitors Sunday afternoon and is the place where many of the games you send us are used. The Woman's Auxiliary Board has voted money for a water system. (This was from the item for General Equipment in the budget of the United Thank Offering of 1949.) At present we have a well at the bottom of a steep hill. During the

dry season most of the bath, washing, and cooking water must be carried up by the girls on their heads (not too good for the girls!), and the drinking water comes from a spring more than half way to St. John's. So with the new pump we are looking forward to better health and posture, to say nothing of the convenience of water in a bathhouse.

Thank you for all these things the Woman's Auxiliary supplies, the Church Periodical Club books and magazines, for games, medicine for malaria prophylaxis, and all the emergency needs you so graciously fill.

Yesterday while the girls were



HEAD-CARRIED water will be outmoded at House of Bethany, Liberia, by new pump

pressing their white Sunday dresses, I wondered if you would be interested in the large charcoal irons which are used here. They are fascinating objects, iron-shaped, standing like a tiny ship with sides five inches high. The top swings on a hinged opening to give a cavernous space into which burning charcoal is placed, and this keeps the iron hot without the inconvenience of having to return it to the stove as with the sad irons. At first they seemed most cumbersome, and I was afraid the coals would fall out and scorch the clothes. Now I find them quite efficient and pleasantly devoid of cords to rumple my work.

Liberia presents a vivid picture of contrast and change, the primitive and the modern. New ways and modern speed are rapidly overtaking a primitive civilization; the leap is tremendous and needs, more than anything, Christian heaven for the impact of modern technology. The work is vital, and that is why I thank you again for your help and especially your prayers. Our work must be done through God's power, and your prayer makes that possible. God bless you.

Canal Zone is Abuilding

IMPROVED facilities and new growth are characteristic of the Church in the Panama Canal Zone where a new school and church have been built and other missions continue to work toward their building goals.

The new school which has been dedicated is at Tasbapauni, Nicaragua. The Indians there contributed at least half the materials, built the school, and thatched the roof. St. Augustine's, Pearl Lagoon, Nicaragua, has built a new church and has repaired the priest's house.

Other churches are raising money for new buildings and parish halls and, in several instances, land has been donated. Among those working for new churches are the missions at Puerto Cabezas, where \$600 has been raised already; Managua; Puerto Armuelles, Panama; Santa Clara, Panama; and in Costa Rica, Siquirres, Puerto Limón, and San José. At New Cristóbal, Panama, and Margarita, Canal Zone, projects are being carried out for new churches and parish halls.

● ELEANORE TEN BROECK is principal of the House of Bethany, Cape Mount, Liberia.

Can You Go On This Excellent Trip?



Forth readers have enjoyed a number of excellent vacation tours together—to the West, Alaska and Hawaii. These trips have been handled by the Northern Pacific Railway, trustworthy operator of Christian Fellowship tours for a great many years. Travelers enrolling for our parties have always been thoroughly pleased. Many readers have been inquiring about what's in store, as a vacation trip, for them this Summer.



Forth endeavored to arrange for a cruise to Southwest Alaska, stopping over between ships to inspect the work of the Church in Alaska. This could not be arranged for 1953. Possibly all will be cleared for 1954. In the meanwhile, for this Summer, the Northern Pacific has planned an attractive trip Aug. 4 to 19 to four National Parks, and it will be operated for any of our readers who desire to go.



Tour program is most unusual, including Yellowstone and Glacier National Parks in United States, Waterton Lakes, Banff National Parks in Canada, with sightseeing by motor in the magnificent American and Canadian Rockies between the Parks.

This is purely a vacation trip and a very delightful one of the highest class, planned expressly for an Episcopalian group. If interested, please write for our free illustrated folder "Four Parks For Forth Readers". Study it over, and then if you wish to join our congenial party, you will be most welcome. Address Northern Pacific Ry., 630 Fifth Ave., International Bldg., Rockefeller Center, New York 20, N. Y., where all details of the tour will be handled.

CHURCHMEN in the NEWS

Oveta Culp Hobby Continues Brilliant Career

OVETA Culp Hobby, new Federal Security Administrator, brings to her position a wealth of experience which includes careers in law, banking, journalism, and the Army. She first came to nationwide attention during World War II when she organized and commanded the Women's Army Corps of one hundred thousand officers and enlisted personnel.

When old Army men heard of the formation of a women's army they were skeptical. Mrs. Hobby had faith in her endeavor, however, for she believed that the American girl, who has more rights and privileges than anyone else in the world, would diligently defend those rights. Mrs. Hobby's theory was proven correct by the WAC which not only was a success, but also won worldwide respect. When she retired in 1945, her successor declared, "The hearts of the women who served under her will record the image of Col. Hobby as the symbol of the corps." For her wartime contributions she was awarded the Distinguished Service Medal and the Philippine government's Military Merit Medal.

A native of the Lone Star State, Oveta Hobby was born in Killeen, Texas, in 1905. At the age of ten she read *The Congressional Record* aloud to her father; at the age of twenty she was parliamentarian of the Texas House of Representatives. During the next five years she also served as assistant to the city attorney of Houston and legal clerk of the Texas State banking department.

In 1931 she married William Petrus Hobby, sometime Governor of Texas and editor and publisher of the *Houston Post*. That same year she began her journalism career, rising from research editor, to book editor, to assistant editor, and, in 1938, to executive vice president of the *Houston Post*.

Mrs. Hobby's first appearance on the Washington scene was as chief of the women's interest section of the Department of War's bureau of

public relations in 1941. From there she went into the WAC.

When she returned to Houston in 1945, Mrs. Hobby was confirmed by the Rt. Rev. Clinton S. Quin, Bishop of Texas. The following year she was parliamentarian of the Triennial Meeting of the Woman's Auxiliary in Philadelphia. In speaking of her church activities, Bishop Quin recently declared, "She is as active in local and diocesan affairs as she possibly can be in view of her worldwide activities. She does everything we ask her to do, whenever it is possible." Mrs. Hobby and her two children, William P., Jr., twenty, and Jessica, fifteen, are communicants of Palmer Memorial Church, Houston. For more than eight years, William, a senior at Rice Institute, has served as an acolyte.

The new FSA head is a youthful-looking, charming person, skilled in business and gracious in her home. She has the great gift of making and keeping friends.

In her many civic activities, Mrs. Hobby has served as a consultant for the Bipartisan Commission on Organization of the Executive Branch of the Government in 1948 and as a member of the Citizens Committee for the Hoover Report. She also has filled positions of national leadership in the American Cancer Society and the American Red Cross. She has several honorary degrees, and among the many accolades which she has received in the fields of journalism and public affairs was a citation, in 1951, by the National Conference of Christians and Jews for her contributions to the advancement of good human relations.

During the presidential campaign Mrs. Hobby headed the national Democrats for Eisenhower. Her appointment to a key government post was hailed widely as a personal tribute to her ability and as recognition for Texas and the South. It also recognized the prominent part taken by women in the recent political campaign.



Oveta Culp Hobby

Churchmen... continued

• Three bishops will resign their jurisdiction within the next few months. The Rt. Rev. THOMAS CASADY, Bishop of Oklahoma, will resign on June 6; the Rt. Rev. CHARLES CLINGMAN, Bishop of Kentucky, will resign on September 15; and the Rt. Rev. JOHN J. GRAVATT, Bishop of Upper South Carolina, will resign on October 3.

• FLORENCE L. NEWBOLD, former headmistress of St. Mary's Hall, Burlington, N. J., is an editor of the Curriculum Development Division of the Department of Christian Education. . . . Chaplain EDWARD M. MIZE has been appointed to the Office, Chief of Army Chaplains, Washington, D. C.

• DOUGLAS W. OVERTON, former missionary teacher in St. Paul's University, Tokyo, and second secretary of the American Embassy in Japan, has been named executive director of the Japan Society, Inc. . . .

• The Rev. ROGER W. BLANCHARD, Executive Secretary of College Work, has been elected deputy treasurer of the World's Student Christian Movement.

• GEORGE GIBBS, treasurer of the Diocese of Los Angeles since 1948, has been appointed to the California State Board of Accountancy for a four-year term.

Council Adopts Budget

continued from page 12

munity Action, the Council confirmed the appointment of the Rev. M. Moran Weston.

Mr. Musselman, in his new post, will be responsible for developing the Church's work in large cities and heavily populated industrial areas. Almost the entire twenty-eight years of his ministry have been spent in such areas—Buffalo and Rochester, New York, New York City and Detroit—and he has taken active part in organizations dealing with problems of these areas.

The Rev. M. Moran Weston, who has been an Assistant Secretary in the Department of Christian Social Relations, comes from a family of Churchmen. Both his grandfather and father were priests of the Church. Before entering the ministry, Mr. Weston spent several years in business. He has written a column on labor and economic topics for a weekly newspaper and before coming to the National Council, was on the staff of St. Philip's Church, New York.

Christian Education Appointments

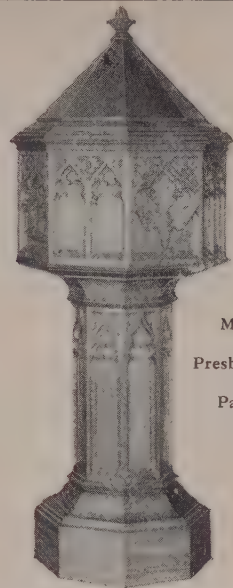
The Presiding Bishop announced the resignations of two officers in the Department of Christian Education: the Rev. Donald W. Crawford as Executive Assistant and Associate Editor in the Division of Curriculum Development and the Rev. Walter Williams as Executive Secretary of the Division of Leadership Training.

New appointments confirmed at this meeting included:

The Rev. Charles W. Sydnor, Jr., of Waco, Texas, as Executive Secretary of the Division of Curriculum Development. He succeeds the Rev. V. O. Ward who resigned in December, 1952.

The Rev. Francis W. Voelcker, of Evanston, Ill.; Eleanor Elizabeth Sandt; and Virginia Wielandy of Grosse Ile, Mich., as Associate Editors in the Division of Curriculum Development.

The Rev. Donald R. Brieland, Ph.D., Assistant Professor of Child Development in the University of Minnesota, as a Consultant in the same Division.



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World Youth Conference

continued from page 9

ples in desperate need of food, clothing, and shelter. . . Churches all over the world must ask how they can help the people of Asia in their efforts to attain a standard of living which meets basic human needs, and in their search for a more just social and economic order."

This plea became more meaningful to us in India. There the average life expectancy is twenty-six years. Thousands and thousands of the villages have no medical care, not even a bandage or an aspirin tablet. In some areas cholera claims one person in a thousand each year and tuberculosis and malaria occur much more frequently.

In a city hospital in Poona, near Bombay, I saw two children near death, one from burns and the other from pneumonia. For both of them the fatal factor was that they had to be brought in by their parents from villages some distance from the city.

Most villages are chronically undernourished when crops are normal and in many places land owners require a large percentage of the small yield of the farmer. Even hand tools and simple implements are totally unknown. In a typical village which I visited near Madras, the people were eating one scanty meal a day.

Yet the people of India have an admirable industriousness and intelligence. Although some of the youths go to the cities to college, those who learn medical or technical skills usually remain there.

As American Christians we can do several things. We can press for the continuance of technical aid, the Point Four Program, to these countries and for grain to India in famine periods. We can ask our government to repudiate reactionary movements in Asian nations, for this is only to contravert the good done by material aid. No pattern of government exactly like our own will fit the needs of a nation whose condition is as different from ours as India's. But a government which is more radical than ours in dealing with social and economic evils need not necessarily be any less free or less based on the integrity and well-being of the individual.

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World Youth Conference

continued from page 28

We can urge our Church to give help to the work now being done in India. In terms of vocations, we can remember the desperate need for agricultural experts, doctors, social workers, clergy, sanitation engineers, and others who can contribute a tremendous amount to village projects. Not least of all, we can pray for these people.

Around the discussion circle at Kottayam went the question, "What has happened to the family in this technological age?" From Sweden, Germany, America, and Australia came the answer that there is little real corporate family life in the home. There is less talking together with the deep understanding of each other that comes from doing things together.

Disintegration was the word most often used to describe the Western family. Delegates from the East pointed out that Western ways are moving into the East and that conflicts result between the old and new ways of living. The delegates at Kottayam felt that youth must not feel bound to his home through duty but rather through love, and that we must take time for family living, pointing out that the trend is toward small, widely scattered families.

The delegates agreed that the third World Conference of Christian Youth was colorful, delightful, and certainly unique and that the conference not only deepened our vision of the Church's mission in the world but also strengthened our dedication to it.

Challenging isolationism, either material or spiritual, the delegates wrote:

"Within the nation the Church must proclaim a prophetic message; that the nation's true task is not self-aggrandisement but service to the whole of humanity."

● **MR. HARTWELL**, *Episcopal representative to the World Conference of Christian Youth, is a middler at the General Theological Seminary and sometime chairman of the National Youth Commission. He is a candidate for Holy Orders from the Diocese of Vermont.*

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Winant Volunteers

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club; and young people's camp. It
also houses a London County Coun-
cil medical treatment center. It was
into this hive of activity that I ar-
rived one Saturday last July.

Mornings and afternoons were
usually filled with club administra-
tion, which included office work per-
taining to the girls' clubs, filing of
case histories, and making home
visits, usually to find out why a child
had stopped coming to club or why
she had failed to appear for a medi-
cal checkup. I had an opportunity
to visit the people in their homes,
to see the new housing estates which
are mushrooming all over London,
and to see the appalling tenements
in which much of the East End is
still housed.

Helping with the play center
children, ages five through eleven,
was another of my jobs; and my
knowledge of shorthand and typing
enabled me to fill in as a secretary
for the poor man's lawyer. It was
pathetic to see many of the people
who came in for legal advice, for
most of them were the old guard
of the Jewish community, and in
many cases spoke nothing but Yid-
dish. It was our job to try to un-
tangle their muddled legal affairs
and provide them with valid and
free lawyer's assistance.

Most of my time was spent in
working with the three girls' clubs
which included girls eleven through
twenty. Club work involved every-
thing from preparing and selling
catered food to taking over a drama
class for twelve-year-olds. This usu-
ally consisted of teaching American
songs and games and putting on
exhibitions of the Charleston. One
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Winant Volunteers

continued from page 30

handle the clubs' weekly dues, and it was only the patience and amusement of the club members that enabled me to remember just how many pennies there are in a shilling.

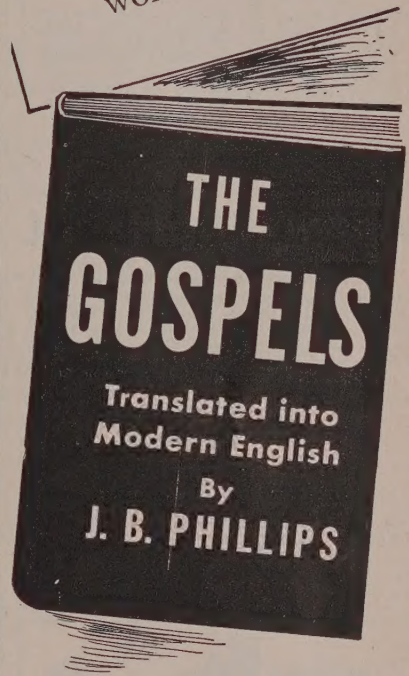
Most of the Winant Volunteers met all types of East End young people, and although we were in one of the worst areas of London, many of our friends were surprisingly well dressed and never indicated by appearance or speech that they came from the London slums. Others appeared to have stepped right out of a Dead End Kids movie, and many of them are on probation from the juvenile courts to the various clubs and churches of the area. Some of us had our first contact, through the clubs, with aggressive communism on the part of the young people, and it was startling and thought-provoking to hear the arguments and discussions which took place. We felt, more strongly than ever, that Christianity holds the only answer to the questions we heard being asked.

Camp was one of the highlights of the summer. For the brief week or ten days we spent with the clubs on the beaches and hills of Sussex, in the lovely countryside of Kent, or on the Island of Guernsey, we came to know each of our young friends better, and to have a deeper understanding of their needs and activities. For some club members the time at camp is the only part of their year spent away from the environs of London; for many of them, away from homes whose environment breeds nothing but discontent and disobedience.

Almost all of us were given opportunities to visit social service agencies and the juvenile courts of the East End. In my first visit to the East London Juvenile Court I saw a cross section of offenders who come before the courts: the three club members who had stolen a bicycle and whose parish priest came to testify in their behalf, the bespectacled lad of twelve with an I.Q. of 170, and the sobbing sixteen-year-old girl who rubbed her eyes fervently as if to stop the flow of tears yet to come. Each of these sobering

continued on page 32

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Winant Volunteers

continued from page 31

and moving dramas served to remind us that we had come to London to take a small part in helping others; although we usually felt that we were gaining more than we were able to give.

There were gay moments for each Winant Volunteer, and we never lacked entertainment, for London was waiting to be seen, and we were never able to exhaust the supply of theaters, art galleries, and historic spots.

For many of us, one of the highlights of the Winant gatherings was the afternoon spent at Chartwell Farm, home of Winston Churchill, with his daughter, Mrs. Christopher Soames, acting as hostess. Mrs. Soames, British president of the Winant and Osler Volunteer-Association, made each of us feel at home with her warm manner and friendly smile.

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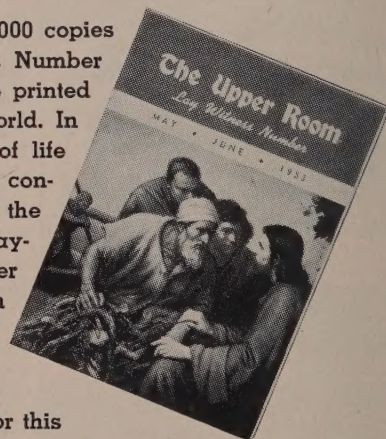
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